A DISCOVERY OF discontented mindes,

Wherein their ſeuerall ſortes and purpoſes are deſcribed,
eſpecially
ſuch as goe beyond the ſeas.

At Oxford printed by Ioseph Barnes, Printer to
the Vniverſitie. 1596.

BODLEIAN
P
5 OCT1953
LIBRARY

TO THE RIGHT HONORABLE AND HIS SINGVLER GOOD LORD, ROBERT EARLE OF ESSEX and Ewe, Vicount Hereford, and Bourghchier,

Lord Ferrers and Chartly, Lord Bourghchier, and Louaine, Knight of the noble order of the Garter, Maſter of her Maieſties Horſe, and one of her Maieſties moſt honorable priuie Councell *I. P.* wiſheth encreaſe of all true honor in this life, and eternall felicity in the life to come.

*

IKnowe not (right Honorable) how to excuſe my rathnes, but by accuſing my ſelfe, and acknowledging my fault: that I being yong, vnlearned and vnexperienced ſhould vndertake a worke of this weight. But trueth in the mouth of infants is not to be deſpiſed. For whē ſhe is naked, then ſhe is beſt attyred. And yet had not ſtrong affection ouer-ruled my firſt determination, I ſhould not at this time haue deſerued blame for my bouldneſſe: becauſe this ſmall tract, which I heere preſume to offer vnto your Honors view & patronage, was at the firſt, and very lately framed for my private vſe and exerciſe. But now being deſirous to manifeſt my loue to my country, my loyaltie to my Prince, & my duetie to your Honor I haue choſen rather to incurre the blame of over-much forwardnes, then any part of my dutifull affection ſhould be neglected, or long concealed. Wherein if any faultes or errors haue eſcaped through ignoraunce or ouer-much haſt, it is to be attributed vnto the vntimely deliuery of this my firſt fruit, being not long ſince it was cōceaved in the wombe, or conceipted in the braine of a barraine wit. But ſuch as it is, I moſt humbly preſent the ſame vnto your Ho. vnto whome all my endeuours are deuoted. It hath ben a laudable cuſtome begun in auncient time, and continued vntill this day, that men vſed to offer ſome gift or other according to their hability vnto thoſe, whome they did loue or honor, as a ſignification of their good will or duetie: Amongſt whome,

whome, I, having no better thing to beſtowe, and no other thing to offer vnto your Honor (beſides this my ſmall trauell) but my ſelfe & my ſervice, doe moſt humbly craue acceptaunce thereof. Thus ceaſing to trouble your L. I neuer ceaſe to wiſh your Ho. proſperity, the continuance of many happy yeares, and daylie increaſe of honors.

Your Lordſhips moſt bounden, and in all ſervices to be commaunded.

IAMES PERROTT.

A DISCOVERY OF discontented mindes.

OF all earthlie creatures, Man only having the vſe and gift of reaſon, maketh the worſt vſe of his beſt gift: for he forſaketh reaſon, which ought to bee his ruler, and giveth himſelfe over to the governement of his paſſions: luſtfull, or irefull. To the luſtfull doe belong pleaſure and ſenſualytie: To the irefull doe appertaine diſpleaſure, enuy, wrath and diſcõtẽtmẽt, whereof moſt (if not all) in ſuch doe keepe poſſeſſion, and claime a part of prehemynence in his chiefeſt part, which is the mind: ſo that ſeldome is it ſeen (except the gifts of heauenly grace exceede the gifts of nature) but that man, following thoſe fantaſies, doth fall into many miſchiefes: the reaſon is, becauſe his will is ſtronger then his vnderſtanding, and his externall ſences, being more in nũber and more buſied then his interior with pleaſing or diſpleaſing obiects, doe withdrawe him from thoſe duties, which reaſon and religion might more iuſtly require to bee done. For that euery ſence hath his proper obiect, wherwith it is either delighted or diſpleaſed: the ſight is raviſhed with that, which is beautifull or faire in appearãce: the eare with melody, or motions of ſwe-

teſt ſounde, and the reſt haue their delightes: whereof ſuch plentie is procured, as either nature doth bring forth, or art can frame: in which the vaine ſhews of the world (fittinge the vanities of mens mindes) make thoſe, whome it fauors, euen for the moſt part ſinke in pleaſure and ſenſuality. On the contrary, where the world is as it were a ſtepmother, and to whome want and calamities are companions, to ſuch, euery croſſe breeds diſcontent and diſpleaſure, whereby men often runne into their owne ruine: Examples whereof euery man doth ſee in others, and ſomewhat he fealeth in himſelfe, by continuall conflict twixte his conſcience and his deſires. His conſcience perſwades him to patience, and a quiet courſe of life: his deſires drawe him into diſquietneſſe and vneuitable daungers, whereby fewe there are, which ſettle them ſelues to enioy quietneſſe and contentment of mind: but many ther are, which followe their deſires and paſſions ſo farre, as that they are driuen into diſcontentments, diſcord, malice, ſedition and other miſchiefs more then may be numbred. For out of priuat mens diſcontentmentes often growe the loſſe of friends, the ouerthrowe of families, the ſubuerſion of Citties, and ſometimes euen the confuſion of common weales and kingdomes: which fire of diſcontentment and diſcorde is not ſeldom kindled by the meaner ſort, but alwaies by the worſer ſort of people,

of

of which kind of mischieuous malecontents as ther be many in most places, so ther be some in this Realm of England: whereof ther are diverse sortes, such as shall be declared in this discourse following. *Diverse sortes of discontented persõs.*

The first and the most tollerable kinde are they, which be somewhat agreaved in the behalfe of the cõmonaltie, thinking that ther is not in all respectes so good order taken for the common vtilitie, as might be. And these do complaine (as they thinke they haue cause) yet in such sort, that they seeme rather to giue secret information, and to wish orderly reformation of what they imagine is amisse, then to comptrowle or condemne them, which should amend such supposed incõveniences: whose greavances are most excellently and with great iudgement described and debated in a tract intituled, *A briefe conceipt of English Polycie.* where, as I doe remember, a reherfall of their common complaints is made in this manner, especially in these poynts. I

For the dearth of all thinges at this time in comparison of former ages.

For the desolations of Contries by inclosures.

For the decay of townes by want of trade and crafts.

For the diversitie of opinions in matters of religion.

These and other greavances the Author hath most notably declared, and discouered the causes thereof: therefore I referre them, that would require the rea-

ſons to that tract: not meaning to make more mention of their moanes, being much aboue my reach, & not much pertinent to my purpoſe: becauſe the parties, which make thoſe complaints (as longe as they keepe themſelues within compaſſe) are ſcarce to bee reckoned within the number of diſcontented perſons, much leſſe with thoſe daungerous malecontēts whoſe deſignements I am to deale whthall in this diſcovery.

2 The ſecond ſort are thoſe, which thinke they haue deſerved well, and yet do intymate that they are not altogether rewarded according to their merits: ſuch are ſchollers and ſoldiers, who yet for the moſt part are preferred according to their dignities and deſerts: So that fewe of both profeſſions (worthy of advancement) but are ſo provided for, that they are well able to liue, or if any want, it is becauſe there are not places of preferment fit for them all, or elſe becauſe they doe obſcure themſelues, not making the world witneſſe of their deſerts. If thoſe men had lived in other common weales where ſome of beſt deſert were ill rewarded, then had they founde more iuſt cauſe to complaine. As amongſt the Athenians many were falſely accuſed (of beſt deſert) and ſome vniuſtly condemned and baniſhed by their oſtraſciſme: as Pericles, Themiſtocles, Alcibiades & others. Alſo amongſt the Romains Fabius Maximus, Camillus,

millus, Scipio, Cato and many others allmoſt infinite had not only leſſe reward then they were worthy of, but much more indignitie, diſhonor and puniſhment then euer they deſerved. But if they ſuppoſe that this evill requitall or reward of ſervice was only vſed amongſt the heathen, they ſhall finde that the Emperor Iuſtinian, who was otherwiſe a good and a iuſt Emperor, did very ill requite the ſervice of his famous and worthy cheifetayne Belliſarius, who overthrewe the Perſians in the Eaſt, conquered the Vandalles in Affricke, the Goths in Italy, and afterwardes ſuppreſſed the Vandalls the ſecond time: After all this ſervice and good ſucceſſe in warre he at laſt was accuſed of his enemies and enviers of his felicity, who did ſuggeſt, that he ſought to aſpire to the Empire, whoſe informations and ſurmiſes the Emperor, taking as truth, cauſed both his eies to be put out, and tooke from him all his fortunes: ſo that he was faine to beg bis bread with this moſt lamentable crie: Date quæſo panem Belliſario, quem virtus evexit, & invidia deiecit.. which is: giue, I beſech you, bread to poore Belliſarius, whome vertue aduaunced, and enuie hath oppreſſed. A pitifull ſpectacle, that ſo worthie a man ſhould in ſo miſerable a ſorte want and begge his bread: So then you ſee that in former times, and in all ages euen they, that haue deſerved beſt, haue ben rewarded worſt: neither hath this

our age eſcaped that fault: but that other contries of Chriſtendome haue had thoſe, which might iuſtly complaine that they haue not had al they deſerued. Therfore they, which attribute this as a general fault to this particuler governement, ſhewe themſelues very malitious or exceedingly ignorant, if not both. And yet, to ſay the truth, ther are as fewe, which haue iuſt cauſe to complaine (all thinges cõſidered) in this contrie, at this time, of this fault, as euer was of any time or in any place. And it were to be wiſhed that our contrimen were of Pædaretus his minde, who being left out of the election of the three hũdred which ruled the Citty, was not therewith diſpleaſed or diſcontented, but departed home to his houſe merrie and pleaſant, ſaying, that it did him great good to ſee three hundred found in Sparta more worthie then himſelfe. But becauſe they, which make theſe moanes are not for the moſt part, any way in their diſcontentments dãgerous to the eſtate, or hurtefull to themſelues but by a fewe melancholy moodes, I will paſſe over their plaints to ſuch, as aggrauate their agonies more then the parties thus greeued, whoſe natures and dealinges ſhalbe next deſcribed. In the meane time I will leaue this as a true note and obſervation, that if there be, or hath ben any common weale, wherein no man hath iuſt cauſe to complaine, or that none will complaine without iuſt cauſe, the ſame ſhall

Plutarch. Apoph.

ſhall farre exceade Platoes common weale, or any Sir Thomas More his Vtopia that hath, or can be deviſed: yea though it were the ſame, which was eſtabliſhed by Lycurgus, a man pronounced by the Oracle of Pythia beloued of the gods, and rather God then man: vnto whome Apollo promiſed that hee ſhould ordaine the beſt and perfecteſt manner of a common weale that euer had bene, or ſhoulde be in the world. Yet, when he had eſtabliſhed many good lawes, and reduced the common weale into a peaceable forme of gouernment, they grewe agreeued at the ſtrictneſſe thereof, in ſo much, that they entered into an open tumulte, chaſed him out of the market place, and Alcander did depriue him of one of his eies: So that you ſee ther is no common weale wherin the common ſort will not complaine, and be agreeved euen ſometimes without cauſe. *Plutarch. in vita Lycurgi.*

A third ſorte of diſcontented people are they, 3
which want not much, deſerue little, and can deſire no more in their owne behalfes, who having nothing to doe of their owne buſineſſe, cannot employ themſelues otherwiſe, then by finding fault with other mēs doinges: and becauſe they would ſeeme wiſe to others, as they are in their owne conceipts, they will beginne to make mention of thinges, which they imagine are amiſſe, ſhewing how in their iudgementes, they might bee amended, and ſo from priuate mens

proceedinges they come to comptrowle civill Magiſtrates, and from them they meddle with matters of eſtate, wherewith being once inured, they get a habite of evill ſpeaking, and ſome to thinke farre worſe then they dare ſpeake, who in the end verefieng that ſaying, Mala colloquia corrumpunt bo. nos mores, euill words corrupt good manners, frō wordes fall to deeds, becomming very dangerous diſcontented members for the moſt part, except it be ſome fewe, which by reaſon and experiēce learne to recall their raſh cenſures: the reſt by degrees are drawn into the number of thoſe pernitious malecontents, of whome I am to ſpeake more at large.

1. Corin. cap. 15. verſe. 33.

4 Another ſort of diſcontēted perſons ther are much more dangerous then any of the former: and thoſe are fugitiues, who forſake their contry, and flie vnto the enemy beyond the ſeas, and ſome of their confederates remaine at home, coulering their diſcontentments and dangerous deſignements with ſhewe of ſinceritie: thoſe both being birdes of one neaſte, receaue their diſlike and diſcontentments at the firſt by priuat diſpleaſures; either becauſe they haue not that they would haue (being vnlawefull, and they vnworthy of it) or elſe becauſe they are puniſhed for doing that they ſhould not doe, or prohibited to performe that they ought not to vndertake: ſome others having ſpent their patrimony and all their habilities

prodi-

prodigally, for ſhame or for neceſſitie flie from their friendes, and ſome of them forſake their countrie: who yet doe couler their bad courſes with ſhewe of religion, ſaying, that their conſcience is the cauſe of all their calamities, and doe imploy all their ſtudies and endevors to make knowne vnto the adverſaries their forwardneſſe in religion, pretending much loue vnto the Catholike cauſe, as they terme it, for which they are receaved as fit bellowes to blowe the fire of ſedition: and in ſhort time they are made the Popes chiefe factors, or rather malefactors, he giving them maintenance to that purpoſe. wherein it is plainely perceaved, that ſuch of our countriemen, as ſeeke entertainement of the Pope, or the King of Spaine, are driven thereto chiefely in regard that they knowing their owne evill deſerts at home, do deſpaire of having any aduauncement heere: and therefore are forced, vnder couler of religion, to ſeeke reliefe of thoſe two potentates, being ſuch as hate the countrie, out of which they come, and both bearing ambitious mindes, and equall hatred to the preſent eſtate and gouernement of England, are content to receaue ſuch runne-awaies, and for the time to foſter them, in hope by their practiſes to hinder our peace, and if it might be, to procure by them ſuch partakers, as ſhould be aſſiſtants in their enterpriſes againſt England. Other cauſe there is none

(although religion beare alwaies the outward ſhew) why the one ſhould ſeeke, or the other giue entertainement.

1 Therefore if they would conſider [1] the grounds of
2 their griefes & diſcontētments, [2] the nature of thoſe to whome they flie for ſuccour, & the cauſe they are entertained, [3] the hope they haue to performe that
3 they promiſe, [4] & laſtly the ſmall hope they haue, and
4 leſſe aſſurance to enioy that they looke for, if they doe performe that they goe about: theſe thinges, I ſay, if they did adviſedly weigh with themſelues before they did wade and enter into thoſe vnaduiſed courſes, it may be, they would be as vnwilling to vndertake thē, as now they are to forſake thē, and they would either ſtay their courſe before they beginne, or at the leaſt would retire before they had run out ſo deſperate a race. Whereof if they would be as willing to heare, as others would be to informe the truth, (which wiſh them as well, or perchaunce, better then they wiſh themſelues) then it may be, many would with more comfort ſpeake, which would vowchſafe, euen to pray & craue their conformitie, though they haue no cauſe to feare them. But ſince it is ſene, that to perſwade them, which are ouer partiall in their owne cauſes, is but *Surdo canere*, I will direct my diſcourſe vnto thoſe, which are but indifferently diſpoſed, and let them, or any other, who haue

not

not hardened their harts with the ſtrong barre of miſbelieffe, and haue not caſt awaie all good conſcience, giue cenſure whether they ought to be blamed for forſaking to heare the truth, or I, for informing an vntruth.

Now firſt, for the groũde of their diſcontentment, they wil ſay at the leaſt, that it is for religion, though the contrary in moſt of them be manifeſtly knowen, as hath ben already rehearſed, that ſome for ambition, ſome for poverty, ſome by prodigalitie, and laſtlie all for the moſt part with croſſes and miſfortunes fall into diſcontentments, and ſo from the faith which firſt was taught them, and which once they profeſſed. But admit that ſome of thẽ were bred in that beliefe, or that ſome (which indeed are but fewe) ſhould through meere conceipt of their conſcience, and zeale of ſpirit (conceaving a contrary opinion) condeſcend to forſake all fortunes for profeſſion of their faith: yet if their conſcience be the only cauſe, I would aſke them what cauſe they haue to forſake their contry. They will ſay that they haue not ſufficient liberty to exerciſe the ſame in external ſhewes and ceremonies, as they deſire, not conſidering that, which a learned father writeth of the like minded men, in whoſe perſon he ſpeaketh thus: *Sæpe cum de vita proximorum querimur, mutare locum conamur, ſecretum vitæ remotioris eligere, videlicet ignorantes, quod ſi deſit Spiritus, non adiuvat locus:* *Greg. ſuper Ezech hom. 9.*

1 *The grounds of our countrimens diſcontentment, which goe beyond the ſeas.*

quia autem loca mentem non muniunt, ipſe humani generis primus teſtatur Parens, qui in Paradiſo cecidit, ſed minus ſunt omnia quæ loquimur de terra: Nam ſi locus ſalvare potuiſſet, Satan de cœlo non caderet. which is to ſay, that often, when we doe complaine of our neighbours evill living, we deſire to chaunge the place of our abode, to chooſe the ſecreacie of a more remote life from them, to wit, being ignorant that if a good ſpirit be wanting, the place auaileth not, for that the places doe not gard the mind, which the firſt parent of mankind is a preſident of, who fell in paradiſe: but that, which we ſpeake of the earth, is not of that importance: for if the place could haue ſaued, Satan had not fallen from heauen. Whereby this worthy father doth well witneſſe that it is not ſo much the place, as the diſpoſition and mind of the man that maketh the matter of his ſafety & ſincerity; nay rather the faithful are allwaies ſafeſt and beſt diſpoſed, when they are with men of worſt diſpoſition: becauſe in them they ſee the filthy face of ſinne, and therefore ſhall learne by them to avoyde the ſame. So did Lot, whilſt he was amongſt the Sodomites: but if any will be ready to take hould of this compariſon, as a confeſſiõ, that we ſhould be like vnto thoſe ſinners, therin they may miſconſter all good meaning. But by this may plainely be perceiued, that it is not the place they hate, but our perſons, becauſe we are not, as they are. And it is true that they haue not ſuch li-

bertie,

bertie, as they desire, neither is there any reason that they should: but these be such libertīes as would not willingly liue within the compasse of lawe, except it be such, as is altogether sutable to their humors, and not agreable to the necessitie of the present gouernment. Well, yet will these men needs forsake their cōtry? and must they needs flievnto the enemie? yes: they say necessitie compells them: but if religion be the cause of recusancy, and that the same religion cause them to wish the death of their friends, the destruction of their kinssolkes, and the ruine of their contry, then their conspiracies be farre worse then the cruelty of those tyranous *trium-viri*, Octauius, Antonius and Lepidus, who agreed for their particuler revenges, to put to death one an others deareſt friends, and neareſt kinssolkes, besides the proscription, whereby they condemned to death three hundred of the chiefest Cittizens of Rome: so horrible were there murderous mindes, and no better are our discontented countrymens decrees, if they might haue their wills. Oh then where is faith? where is conscience? surely, that religion cannot be sound, nor that faith layd on a good foundation. It is the house builded on sand, not on a rocke, this soundeth not of Gods spirit. If they be Martyrs, if they be persecuted members, as they professe and pronoūce themselues to be, where is their patience? where is

Plutarch. in vita Antonij.

their charitie? where is their pietie? in ſecret conſpiracies, in contriving of forraine invaſions, in ſcandalizing the gouernment and in ſuch like practices. This is their perſecution, this is their patience. If it be true that *Non pœna ſed cauſa facit Martyrem*, how wil theſe mẽ be accoũted Martyrs, that vndertake theſe matters? they are farther to learne, *Non ſolum pœna, ſed & patientia acquirit nomen perſecutionis & gloriam victoriæ*: Not only puniſhment, but patience getteth the name of perſecution, & the renown of victory. Our ſauiour ſhewed a right patterne of patience, who, when he ſuffered, euen in the time of his torment, prayed for his perſecutors, ſaying, *Father forgiue them, they wotte not what they doe.* The like example we finde of humility and pietie in Iames, called the brother of Chriſt (according to the fleſh) who, when he was in the paines of his martyrdome, being throwne downe from a pynacle, and after his fall, being not full dead, but comming to his remembrance, fell on his knees, ſaying, *I beſeech thee Lord God father forgiue them, for they wot not what they doe.* Alſo Steauen being ſtoned to death, euen in the midſt of his paines, prayed for his enemies, kneeled downe, and cried with a lowde voice, *Lord lay not this ſinne to their charge.* This was the patience of our Sauiour himſelfe, of his Apoſtles, of his diſciples, and of all good Chriſtiãs, which haue ſuffered perſecution for the profeſſion of their faith, and none of them euer made reſiſtance or ſought re-

Luc.c.22. ver.34.

Euſeb.eccle hiſt.lib.2. cap.23.

Act.c.7. verſe 60.

venge,

venge, but did ſuffer all paines willingly, accompting themſelues happy that they were thought worthy to ſuffer for their owne ſinnes, ſithence their Saviour had ſuffered for the ſame. This was the patience of all the Martyrs and perſecuted members in the primitiue Church rather to die willingly, then ro reſiſt wilfully the higher powers, although they knewe them to be perſecutors and profeſſed enemies of Chriſt and his Church. And we read alſo that many heretikes, as the Arrians and others, yea the very heathen themſelues haue ſuffered death willingly in maintenance of their miſconceaved opinions: of whome a learned father reciting a great many, ſayth that if they did this *pro vanitate ad damnationem*, how much more ought we to endure *pro veritate ad ſalutem*. But contrary to all this, our converts, who terme themſelues Catholikes, labour by all meanes poſſible with fire and ſword to reſiſt and rebell againſt all ſuch, as are oppoſite to them in opinion of religion, and will not ſpare to venter body and ſoule, ſo they may worke miſchiefe to friend and country, which the very heathen even by the law of nature do diſalow: & to their Prince, which the lawe of God doth expreſly forbid. Such is their conſcience, which make religiõ the couler of their diſcontentmẽt, & the cauſe of their cõtemtuous diſobedience. As for thoſe, which cannot ſay they haue forſaken any great poſſibilities, or preſent

habilities,to follow that religiō,but are driuē therto by vnfortunate ſucceſſes, ſurely they deſerue the more blame and the greater puniſhment:for to their ſhame they may ſee heere at home ſome, which indure many miſſortunes, and fall from great expectations, even vnto meane fortunes, who being in povertie equall with Fabritius, Ariſtides,or Epaminundas,yet in fidelitie to their country,comparable with either of thoſe moſt worthy captaines. For theſe had nothing, but the rule of reaſon to guid their loue,to inure their patience,and to indure povertie: but our no leſſe commendable countriemen,hauing no fewer croſſes,yet greater helps to ſuſtaine them, as the benefite of contentment, which a good conſcience bringeth with it, and the feare of God before their eies,thinke themſelues therewith rich in their greateſt pouertie.

2 *The nature of thoſe, on whome our fugitiues depend.*

Next let vs ſee the nature of them, to whom our diſcontented countriemen flie, and by whome they hope to haue eaſe of their diſcontentment.who are they? it is the Pope of Rome,and the king of Spaine: two profeſſed enemies to our moſt gracious Queene of England, and all her loyall ſubiects. The Pope is an enemie,becauſe he is extirpated this kingdome of England,whereby he hath loſt a great reuenew and iuriſdiction, which his predeceſſors did of a long time vſurpe within this Realme: and therfore he beſtirreth

ſtirreth himſelfe to recouer that, and beareth deadly hatred to all thoſe, which ſeeke to hinder his ambitious deſires. As for the king of Spaine, he is no leſſe ambitious then the other, who, hauing already Spain, Naples, Sicilia, Portugall, Maiorica, Minorica, the frontiers of Arragõ, Lumbardy, vſurping the low countries & the Indians with other territories, more then he can well manage, is not therwith well contented, but would haue all the countries of Chriſtendõe. For as on of a forraine natiõ ſaith, the Spaniards are now growen to that height of ambition, that they bend all their endeuors to bring the houſe of Auſtria to that greatneſſe in the weaſt, as the houſe of Ottomãs is in Aſia. And what is the cauſe of their vntollerable and vnſatiable ãbition? Only the great good fortunes which haue befallen them within theſe fewe yeares, being of late a nation almoſt of no name or account, which had continued in bondage alwaies vnder ſome forraine people or other, vntil theſe latter dayes. And if any doe doubt hereof, it may be proued by their owne hiſtories, and by other writers. But becauſe they wil beleeue their own authors beſt, I will declare what one of that country writeth, who beginneth with their firſt founder Tubal or Iubal the fift ſonne of Iapheth the ſonne of Noe. And for confirmation of this opinion, he alleageth diverſe writers, and ſo continueth in that race the ſucceſſion of

Franciſcus Tarapha de origine ac rebus geſtis regum Hiſpaniæ.

Iuſtin. epit. lib. 33. their Kings, vntill the raigne of Habidus: after whoſe time they were intermingled with ſo many ſorts of extra-vagāt perſons, that he ſcarce knoweth what name to giue them which came into that country: as the *Val. Max Euſebius. Beroſus. Iuſtinus.* Lydians, Thracians, Rhodians, Phrigians, AEgiptians, Phocenſes, and many moe whome he doth recite, making as it were a beggers coate of their petigree al to be torne, & tied with pieces of al the vagrāt perſons almoſt in the world. But after all this adoe, to adioyne ſo many reliques of runne-awaies, at length *Tit. Liu. Polybius.* he concludeth that they were all conquered by the Carthaginians, and continued vnder their ſubiection vntill the overthrowe of Hannibal. Then the Romaines poſſeſſed the ſame, keeping it in thraldome from the time that Scipio entred into Spaine, and ſubdued a great part thereof, vntill the raigne of Honorius the Emperor, at which time Gundericus, King of the Vandalls, entred into Spayne, and tooke Hiſpalis, now called Sivilia: ſhortly after, Honorius did aſſigne it vnto Alaricus, king of the Goths, who poſſeſſed that country vntill Rodericus their king was ſlaine by the Saracens, and theſe kept Spayne and the inhabitants thereof for many yeares in great miſery, vntill that Ferdinandus the firſt of that name added vnto Lions the kingdome of Caſteel: then beganne they firſt to creepe out of captivity, and lift vp their heads. For not long after, Alfonſus the ſixt ſlew a great

many

many of the Moores, and he was the firſt that added Portugal vnto Spayne, and droue the Moores from thence, killing fiue of their kings at once. Next to him Alfonſus the ſeaventh raigned, who was the firſt that would be called Emperor, and he alſo chaſed the Moores: but yet for all this they could not be altogether expelled the Realme of Spayne, neither could that country procure it ſelfe freedome, before that Ferdinandus the fift (a man of late memory) did vtterly vnroote the Saracens from the province of Granado, which they inhabited, as the foreſaid author & diuerſe others doe write, for the ſpace of ſeauen hundred and foure ſcore yeares. And in this it appeareth how ſervile and baſe a nation they haue ben, how often conquered, and how long they haue ben kept in captivitie. All which I haue layde downe (ſomewhat digreſſing from my direct courſe) only to ſhewe what their eſtate hath ben, and conferring their calamities paſt with their preſent preferment. It may be ſeen how rightly they do verify that ſpeech:

Aſperius miſero nil eſt cum ſurgit in altum:

And accerding to our Engliſh ſaying, ſet a begger on horſebacke, he will ride him to death. Thus they, having got ſo many countries, within their commaund, cannot be therwith ſatisfied, but ſtill ſeeke to enlarge their dominions by all vnlawfull meanes. For the king of Spayne with the Pope, having already

thruſt their accurſed league into Fraunce, would wiſh England no leſſe harme, if they might haue their deſires. But her ſacred Maieſtie, in tender care and loue towards the ſafety of her ſubiects and country, & in compaſſion of her neighbour contries, Fraunce and the Neatherlands, going about to withſtand his and their vnſatiable ambition, is therfore hated, maligned, and, aſmuch as in them lieth, endamaged. No marvaile then, if they make much of theſe male-contents for a time, vntill it be ſeen, whether by thē their ſecret deſignements may be furthered, or at the leaſt the attemptors be brought therby to their confuſion, as a tokē of the malice which they beare to the whole nation. So ambitious are theſe potentates and wicked plot-layers, as that they care not by what meanes it be donne, ſo they may bring their purpoſe to paſſe. This is he, that would be gods vicar on earth, & called the holy father: And this is he, that would be accoũted the catholike king. Theſe are the glorious ſtiles that they magnifie one another withall, neither haue they theſe titles in vayne. For catholike he is (which doth ſignifie vniuerſall) by the vniverſality of vice, which raigneth in him, as Pride, Ambition, Covetouſeneſſe, Crueltie, Subtiletie, &c. Holy the other is, by the figure *Antiphraſis*, which hath a cleãe contrary conſtruction, as when we call him an honeſt man, whome we knowe to be altogether vnhoneſt. But be

they

they as they will (though they are not as they ſhould be) yet ambition is ſo ſtrong a ſtring to tie the knotte of cunning, that the nature therof is to make ſhewe of loue and friendſhip, where indeede neither of both is firme: therby the better to effect thoſe high deſignments, which vayne deſire drawes men vnto. So theſe two proud potentates make ſemblance of loue, though ſurely ther be in heart ſcarce good liking betwixt them. Such is their vnion as in muſike is ſaid to be *Diſcors cõcordia*, a diſagreeing concord, yet there is not that harmony betwixt them as is in muſike. They haue that hold one of an other, as the proverb is of him which doth *Lupum auribus tenere*, hold the wolfe by the eares, whome if you hold ſlightly, he ſeeketh to hurte and bite you, and to hold him faſt that he eſcape not, is impoſſible. Thus you ſee Herod and Pilat are reconciled, and both content to crucifie Chriſt with all his members. They haue alſo their ſcribes the ſeminaries and Ieſuites, who will not ſticke to accuſe wrongfully, and condemne vniuſtly the Lords annointed our dread Soueraign. Such is their ambition, and ſuch is the wickedneſſe of their miniſters, who, (as it hath ben lately, largely and truly ſet down in the cõtroverſy betwixt the Ieſuits & ſtudẽts in Paris) labour by all meães poſſible to haue in Chriſtendome but on Pope, which is the Biſhop of Rome: one king, which is the king of Spayne: and one

faith, which is the Romiſh religion: all which wicked determinations they are drawen vnto through the greedy deſire they haue to glutte themſelues with his Indian gold, which when they haue, they verifie the proverb, *Aurum Toloſanum habere*, which is alwaies better loſt then gotten. And Philip king of Spayne worketh often times his will by them and by hit, as Philip king of Macedon did, who bragged, that with an Aſſe loaden with gold, he could open any gate and enter any Citty of Greece. In which he ſignified his owne ſubtilty, & the corruption of the Græcians, together with their couetouſneſſe and ſlavery, who would be made aſſes to carry his burthens. And ſurely as theſe two kings did not differ in name, ſo they doe agree in condition. For Philip of Macedon was ſubtile, ſo is Philip of Spayne: both covetous, both augmenting their dominions by corruption and crueltie: but in this they differ, that the one was a heathen king & the other a Chriſtiã, or at the leaſt beareth the name, and wil be termed no other then Catholike & holy king. Yet his cruelty, his couetouſeneſſe, and his corruption you ſee, with the like in his confederate the Pope, and in their miniſters the Ieſuites and ſeminaries, which alſo might be decerned by our converts or diſcontented countrimen, if they deſearue the name of countrimen, which conuert all their cunning, power and indevours to the detriment and dã-

mage

mage of their countrie. Theſe conſiderations might be ſufficient to make them forſake their follies, if they were not of the ſame brood of that beaſt, which ſtoppeth her eares, and refuſeth to heare the voice of the charmer, charme he neuer ſo wiſely. And thus much for the nature of them, to whom our diſcontented contrymen flie, & by whome they hope to haue eaſe of their diſcontentments.

3 *The poſſibilitie in our contrymen of performance*

Next let our credulous and hard-harted countrimen conſider with iudgement what hope or likelyhood they haue to performe that which they promiſe, and wheron the cauſe of their entertainment dependeth, then ſhall they ſee that their hope is vayne, and their caſe as deſperat, except they returne from their raſh attempts. Therfore let vs know what they promiſe firſt at their going beyond the ſeas. They begin to ſhew themſelues profeſſed adverſaries to the preſent government and profeſſion of religion in England: wherof he that can deviſe to vtter the worſt words, is held the forwardeſt man and the greateſt catholike: So either they become ſouldiers, or elſe they take orders of religion, and both become ſworn ſervants to the Pope, or King of Spaine. Wherby they looſe themſelues from their allegeance to their lawfull Queene, and from their loue to their natiue country. If he become a prieſt, or any religious man, then he voweth the advauncement of the catholike cauſe,

which is as much as to be at the commaund of the Pope in al cauſes, to acknowledge his ſupremacy, & in that behalfe to extend their vttermoſt endevours by perſuaſion, by ſollicitation, by promiſe and all other meanes that may be deviſed, even to the adventure of lims and life. Wherin ſome (being inchaũted with his holines) ſhew themſelues more reſolute, thẽ either honeſt or religious. And yet all they can doe therin, is to perſwade, or rather to pervert ſome fewe ignorant perſons, and then they think they haue done his holineſſe great ſeruice. But what are their great bragges beyond the ſeas? That they haue, and can conuert many proteſtantes, that they haue many alieſmen and kinſfolkes, who will be ready to take part with them in any their enterpriſes, or imployments: Euen like Pompey his proud words, who deſpiſing Cæſars power, ſaid: as oft as he did but ſtampe with his foote vpon the ground of Italie, he could bring men enough out of euery corner, both horſemen and footemen. Such are our fugitiues bragges with many the like vayne vauntes, even vncredible to thoſe who cauſe them to vndertake ſuch vnhoneſt and vnlawfull courſes. For it is well knowen that diuerſe often proffering the performance of great matters, & ſoliciting the Pope with the King of Spain for aſſiſtance, haue ben reiected, becauſe their proffers hath ben thought vnpoſſible to be perfourmed,

Plutarch. in vita Cæſaris & Pompeij.

and

and they men much vnmeete, and altogether vnable to execute the ſame: As to deliuer into the enemies hands the commaund of this country, to depoſe & to do to death our Soueraigne, with many other inhumain intendments, which the law of nature, the law of nations, the lawe of God and all ciuill ordinances, yea and common courſe of honeſtie doe forbid, abhorre & deteſt. But for thoſe miſcreants which haue vndertaken ſuch wicked enterpriſes (thankes bee to him that deſerueth all thankes) their miſchieuous purpoſes haue hitherto had no other effect, but that the practizers therof haue alwaies receaued their well deſerued puniſhments, falling themſelues into the pit of deſtruction, which they digged for others. As for their part-takers, which they perſwade themſelues they can procure within the Realme, ſurely I thinke they are ſo fewe, that they may well bee compared to a cypher which maketh no number of itſelfe: but if they haue ſecreat intelligence of any ſuch, it muſt needes be ſuch a one as can ſtand them in no ſteed: yet if he be a *Metius Suffetius*, that will ſtand aloofe by himſelfe on the top of trothleſſe hill, ther is no doubt but he will receaue in the end the like reward as the other did, euen to be torne in pieces. How then are theſe proud and vayne promiſes perfourmed? Perchaunce they will ſay that through their ſecreat ſolicitations they doe ſtirre forward

theſe forrayne potentates, that ſeeke the ſubuerſion of this preſent gouernment of England. We doubt not but that their deſires direct them to doe as much that way as they may: but that ſheweth rather the ouer-plus of their enuy to prouoke others, then any hability to perfourme what they promiſe of themſelues. And what (forſooth) is the pretence they haue to proſecute this deviſe? Reformatiō of religiō. For as one of great wit and iudgement noted at the trial of a Seminary, that they alwaies pretend Religion, & intend Treaſon: ſoit may be very well auouched, that they promiſe deuotion, but they purpoſe deſtructione: As Herod did, when he willed the wiſe men to ſearch diligently for the babe, and when they had found him, to bring him word againe that he might goe alſo and worſhip him: But theſe wiſe men were wiſe indeed, and did not beleeue, nor obey him. For whē they had ſeen our ſauiour, worſhipped him, opened their treaſures and preſented vnto him gifts, they returned into their contry an other way. They feared not Herods diſpleaſure, they cared not for his fauour neither longed they for his gifts. So ſhould all wiſe men and true harted ſubiects ſerue thoſe Herods, which ſeeke vnder couler of devotion the death of their Soueraigne, and the deſtruction of their country. But our meaning hath ben to manifeſt what ſmall meanes or likelyhoods they haue to compaſſe

Mat. 2.

their

their wicked, and yet witlesse complots, as the evill successe they haue had in their endevours, the small credit they haue with the aduersaries, and the want of part-takers in their purposes. Wherin the wickednesse of their thoughts, the strength of their imaginations, and the weakenesse of their iudgements may be plainly perceaued.

4 *The small assurance our discontented contrimen haue to be aduaunsed by the aduersaries.*

Now (to make them see their error the more) let vs suppose as the Logicians doe sometimes by way of supposition that which cannot be proued by good reason) that these men should bring to passe their purposes, which is an alteration in the state of gouernment in England, then let them consider, what assurance they haue to enioy such reliefe and reward, which they doe promise vnto themselues vpon this alteration: So shall they (measuring by the rules of reason the meanes wherby they would worke this alteration and the effects therof) finde that this *Idea* of imagined alteration would in the end be no lesse grieuous vnto them, then the poore and pittiful estate wherin most of them liue at this present. For any established gouernment cannot indure an alteration without great annoyance, and infinite inconveniences, especially wher the commonalty enioy peace, & plēty the fruits of their peace. Which might be plainly be perceaued by the opinion of Numa Pompilius, who when Proculus and Velesus were sent to offer *Plutarch. in vita Numa Pomp.*

him the kingdome of Rome after the death of Romu-
„ lus: he aunſwered that chaunge & alteration of mans
„ life was ever daungerous, but for him that lacked no-
„ thing and had no cauſe to complaine of his preſent e-
„ ſtate, it were a great folly to leaue his old acquainted
„ trade of life, and to enter into another newe and vn-
„ knowen, if ther were no other, but this only reſpect,
„ that he leaueth a certainty to venter on an vncertain-
„ ty. And as it is hard & daungerous to plucke vp & to plant in another place an old tree, whoſe boughes are ſpread and well growne: ſo is it to alter an eſtabliſhed gouernment of a common weale, and to reduce it into another forme. But where religion is the key of their gouernment, there, if an alteratiō ſho uld be but offered, it muſt needes diſpleaſe the multitude, whoſe mindes are ſetled to ſtand in defence of their receaved religion, and whoſe conſciences cannot be forced to a contrary conceipt, but by force of ſuch as ſhall be able to conquer them, not with concluſions and with arguments, but with the ſword. Therefore by no other meanes ſhall they be able to bring in this alteration but by cōqueſt of forrain forces. And who are they? The Spanyards, a people moſt proud, inſolēt, diſdaynefull, covetous, cruell, & vnmercifull Are theſe then the men that muſt bring in our Engliſh fugitiues vnto the land of promiſe? O fond, credulous and fooliſh men, whoſe mindes are thus tranſported

with

with vayne imaginations. Do they not consider that there can be no absolute conquest without the vtter extirpating of those which were the inhabitants before the invasion? And doe they not weigh that there were never any conquerers, but did bring to confusion their confederats, when once by them they had brought their purpose to passe? If they doubt hereof let them but viewe both the auncient and moderne histories of this, and of all forraine countries, then shall they finde manyfold presidents, that the receauers, animators & confederats of those, which haue inuaded and conquered any kingdome, haue thereby brought destruction vnto themselues, as well as to their country. For proofe herof you may finde a notable example in the Romaine Empire, which hauing florished vnder the gouernment of Kings, Consuls and Emperors so long, as at length they becãe Masters and Monarches of the whole world vntil the raigne of Valens the Emperor, in whose time the Barbarians, inhabiting beyond *Istrum*, commonly called Goths, by reason of civill warres were deuided into two parts: the one side was led by Phritigernes, the other by Athanaricus. When that Athanaricus part preuailed, Phritigernes fled for ayde vnto the Romaines, whome Valens the Emperour fauouring, caused the souldiors of Thracia to ayde him, in somuch that they put to flight Athanaricus, *Socrates l.4.c.8.*

& Phritigernes got the victory. Shortly after, the forsaid Barbarians, being reconciled among themselues, were yet againe driuen out of their country by a people called Hunni, bordering on them so that they wer forced the second time to flie for succour to the Romaines: wherof Valens hearing, commaunded that they should be courteously entertained, appointed them certaine countries of Thracia to inhabite, and reposed great confidence in them: wherewith they growing rich and being puft vp with prosperity, began to take armes against the Romaines their deare friends, who had don them such infinite and vndeserved favours, in so much that in short time they destroyed aud ouercame all the countries about Thracia. Whome, when Valens their first entertaynor sought to withstand he was slayne by them at Adrianople: and therwith being not contented, they prosecuted the Romaines with continuall conflicts, and though they had diuerse ouerthrowes by Gratian & Theodosius fellowe Emperors, yet they never ceased, vntill vnder the conduct of Alaricus their captaine they entred Rome, defaced many auncient monuments, & executed many of the Senators with sundry kindes of torments. Thus was rhe Empire of Rome dishonored the Citty defaced, & the people almost destroyed only by the entertainment of a Barbarous and most base nation, which of themselues (before they

Socrates eccle: li. 4. cap. 31.

Socrates lib. 7. c. 10

they were receaued into fauour of the Romaines) were not able to lift vp their heads: yet hauing crept as it were into their bosomes, they could not be vanquished vntill they had almost ouerrunne them, who were their receauers and relieuers. So that it may be truly said, the Romaines never receaued greater dishonour by any nation, then by these Barbarians. For Rome was the most flourishing Monarchy that euer was both in the continuance of time, in obtaining of conquests, and in the commaundrie of countries: As for their cõquests, they were almost iunumerable, their commaund extended to the farthest parts of the world, as much as was then knowne, and their continuance was from the building of Rome, and the beginning of Romulus his kingdome, vnto the raigne of Mauricius the last Emperor. Yet in all that time, in all those warres, and with all their enemies, Rome was neuer more endaũgered then by those base Barbarians. For the first time Rome was put in perill by the Sabines, and the second time by the Gaules: the first whereof was, when the Citty was but in her infancy, and though Tatius the Sabines generall did enter the castle (where afterwards the Capitol stood) yet was the citty defended valiantly by Romulus, her first founder and father: and afterwards a peace concluded without any great daunger, or effusion of bloud to the preseruation, benefite and praise of

both theſe people. The ſecond time Rome was beſieged and endaungered by the Gaules before ſhe was out of her minority, but yet quickly relieved, & the enemie repulſed by Marcus Camillus that worthy Romain. This other deuaſtatiõ was by the Goths whẽ ſhe was in her full force and ſtrength, which was only to be attributed vnto the Romains vnaduiſed entertaynment of ſo rude a nation. Whereby we may ſee how daungerous it is to receaue, or to relieue any forraine nation, though by way of fauour and friendſhip. Therfore it muſt neades be much more hurtfull for any, which loue their country or themſelues, to animate, to entertaine, or to aſſiſt any forrain forces, that come as conquerors or inuadors whatſoeuer they pretend or promiſe. For farther confirmation, there may be an other exãple added like to the former, which happened euen about the ſame time whẽ Rome fell vnto theſe ruins. After the death of Valentinian the Emperor, who was ſlaine by the procurement of Maximus the vſurping tyrant, he being not therwith contented would needs marry Eudoxia, Valentinians widdowe, contrary to her conſent: but ſhee taking her ſelfe therwith much diſhonored, to be reuenged on him, ſent vnto Lybia for Genzerichus, promiſing him the Empire of Rome, or at the leaſt the poſſeſſion of the Citty if he would ſeeke to expell Maximus: the Barbarian being glad hereof came

Plut. in vita Camil.

Euagrius li. 2. c. 7.

came vnto Rome, and according to his barbarous manner burnt the Citty, ſpoyled all thinges, not ſparing Valentinians houſe, whoſe wife ſent for him, and by whoſe help he got the ſpoyle. For he carried Eudoxia and her two daughters into Lybia with him. Then there cannot be a playner demonſtration how little they are regarded, which receue or encourage ſtraungers to come with their ſtrength into any country. Therefore I wil not inſiſt in many more examples to this purpoſe, becauſe our country hath afforded one worthy of note & not vnknowē almoſt to any that reade our countries cronicles. What time Vortiger did raigne here in Britayne, and had warres with the Pickts and Scots, whome being not wel able to withſtand, he ſent for forraine force into Germany, and therehence had three ſorts of people, which came to ayde him: but the Saxons were the chiefeſt, over whome there were captaines two brethren, Hengeſt and Horſus, who at the firſt behaued themſelues ſo well and ſo warlike, that they withſtood, droue back and put to flight all Vortigers enemies, in ſomuch that Vortiger beſtowed on them the Iſle of Tannet, and married with the daughter of Hengeſt. Not withſtanding all this, they being a forraine nation found the ſweeteneſſe of the land alotted them, inſomuch that they longed for more, and ſo (forgetting the former fauours don and receaved) they never

ceaſed, vntill by the ſword they had conquered the whole coũtry, & driven the Brytaines out of the beſt places of the land, in whoſe defence they came at firſt. If then a nation of ſo ſmall accoumpt as the Saxons were at that time, being ſent for in aſſiſtance, and having receaved ſufficient reward for their ſeruice, did ſo cruelly deale with the Brytaines: what ſhall our vnnaturall Engliſh men expect of thoſe bloudy and ambitious Spaniards, if they ſhould prevaile, but the like or a worſe vſage thẽ euer the Britaines had? of whoſe Spaniſh cruelty and tyranny all thoſe, which are in ſubiection vnder them, haue moſt lamentable experience. But it may be our Engliſh fugitiues and other infected inſtruments (if any ſuch there be at homẽ amongſt vs) doe aſſure themſelues both by promiſe & otherwiſe to be better dealt withall, if they can compaſſe their deſires, becauſe they are catholikes in religion, & confederats in action: Wherupon they groũd ſuch ſure hope of aduauncement as Pompeys ſouldiers, who after the firſt overthrowe giuen to their enemies, grewe to ſuch ſecurity, that Domitius, Spinther and Scipio in a brauery contended for the chiefe Biſhopricke which Cæſar had, & diverſe of them ſent to Rome to hire the neareſt houſes vnto the market place, as being the fitteſt places for Prætors. But how ſoeuer our fugitiues hope for preferment in that ſort let them remember at the laſt inuaſion intended againſt

Plutarch. in vita Cæſaris.

gainſt England, how many of them had any place of credit or commaund appoynted them. And if they had none in the entrerpriſe, how likely are they to haue any after the imployment? Then how weake are they in iudgement, & how wicked in determination, which are ſo confident without cauſe in them, who haue no iuſt cauſe to ſeeke the ſubuerſion of a kingdome. Wherin hope & diſcontentment (deceauing their iudgements) draw them from their obedience to their Prince, and from all dutifull regard, which they ought to carry towardes their country. It is true that *Spes alit miſeros*: and it is very true, that they are miſerable, which are fed with that hope, and ſhould bee more miſerable, if they did ſee the effects of their hope. For doe thoſe men thinke that they ſhall be wel rewarded for their perfidiouſneſſe? Or can they hope for any great preferment at their hands, who loue not them but their trechery? well: I would haue them remember that ſaying of Lucius Caſſius, *Cui bono?* For whoſe good doe I this? either for my countries, or for mine owne? And I would haue them to perſwade themſelues, that it is of a Spanyard they ſeek commodity. *Sed ex huiuſmodi maledictis hominibus quæ virtus, aut quod bonum poterit expectari?* what good fruit can be gathered from ſuch bad trees? If theſe fugitiues and diſcontented perſons would but followe a heathen Orators counſaile, who (deterring bad men from wicked practiſes)

Cic. pro Sexto Roſ.

willeth them to reaſon with themſelues, & ſay, *quid ago?* what intend I? What goe I about? Do I truſt a Spanyard? Surely then they would not repoſe any ſuch aſſurance in the aduerſaries to our country, hauing no iuſt claime there vnto (whatſoeuer they falſely ſuggeſt) but only that couler which Brennus captaine of the Gaules had, when the Romaines asked him what reaſon he had to beſiege the Cluſians: he aunſwered, that as often as they would not let ſtraungers, whatſoeuer they were, being out of their country, to haue part of their goods, they might impriſon their perſons, ſpoyle them and deſtroy their Cities: and in doing this they did them no wrong at all, following the oldeſt law in the world, which euer leaveth vnto the ſtronger that which the weaker cannot keepe and enioie, beginning with the gods, and ending with the beaſts, the which haue this property in nature, that the bigger and ſtronger haue euer the aduauntage of the weaker and leſſer. But this reaſon of the beaſts was but beaſtly, and he little better then a beaſt which made it. And if the cõquerors of countries wil neads approue Brẽnus his reaſon for good, thẽ ought they to be conuicted for both covetous and ambitious: the nature of which two vices, is to thinke all little enough which may be gotten *quo iure quaq; iniuria*, and the nature of them which poſſeſſe thoſe vices, is to thinke that to be as hurtfull vnto themſelues which others partake

Cic. pro Quinct.

Plutarch. in vita Camilli.

partake with them, as they esteeme that profitable for themselues which they take from others. If this bee the nature & humor of those men, whome our alienated Englisſh men would make competitors with them in a kingdome, then ſhould they be in a bad caſe, who would be ſharers with ſuch, as will thinke all to little for thẽſelues, although ther were ten kingdões more within the compaſſe of England. And it is truely ſaid that loue and a kingdome hath no fellowſhip. What preferment then ſhall our vnnaturall and perfidious Engliſhmen expect at the handes of ſuch rauenous aliens the Spanyards, whoſe handes are harder then iron to hold faſt all that they can ceaſe vpon, euen like the fierce Tigre, or rauenous Wolffe deuouring the trembling lambes. To whome when they come for reward, they may more iuſtly beſtowe punniſhment, death & deſtructiõ being meete hire for ſuch as make a trade of trechery, treaſons and ſuch diſhoneſt practiſes. Such was the recompence, wherwith Canutus the Dane did requite one Ederick a Saxon, who had moſt traiterouſly ſlaine his Soueraigne, Edmund ſurnamed Ironſide, betwixt whome and Canutus there had ben cruell warres & many bloudy battles fought for the kingdome: at length they determined to trie it in ſingle combat, and he that had the victory ſhould haue the kingdome; but both being weried in fight, and the conqueſt falling on neither ſide, they

did determine to deuide the dominion betwixt them: and ſo continued vntill Edmond was ſlaine by the treaſon of this Edricke, who, when he made vaunt of his villanous fact,& looked for reward, was iuſtly tormented to death, and caſt into a ditch by the commaũdement of Canutus as a due requitall of his wicked deede. The like and no leſſe worthy was the
2. *Sam. cap.* 1. puniſhment, which David inflicted on the Amalekite that ſlew Saul: who, when he came, and declared the deede vnto Dauid bringing with him Sauls crowne and braſlets, and although it were by Sauls owne ſeeking that he ſlew him, yet dauid aſked him if he were not afraide to put out his hand to deſtroy the annointed of the Lord, and therefore cauſed him to be ſlain. This was the right iudgement and puniſhment that theſe men had when they hoped for great riches and rewards: eſpecially at their handes, who had ſo great benefit by their meanes, as to be made kings. Many moe haue receaued the like end, going about the like enterpriſe: as Andragatius a leud perſon who
Socrates li. 5. *c.* 14. ſlew Gratian the Emperor in hope thereby to be advaunced of Maximus the vſurping tyrant, of whoſe diſcomfeyture when he heard (geuen by Theodoſius fellowe Emperor with Gratian) he rãne headlong into a riuer and drouned himſelfe. Tarpeia, as it is
Plut. in vita Rom Tit. Liu. deca. 1. written, for the deſire ſhe had to get all the Sabines golden braſlets, which they did weare on their left

armes

armes, did covenant to open the gate in the night to let them into the Castle, which she perfourmed: And when she expected the reward which was promised, they did according to their promise giue the braslets, but in such sort, as that they throwing them at her, did therwith presse her to death, as a iust requitall or rather punishment of her treason. Bessus rhat false traitor slew his soueraigne Darius, and was therefore by the comaundement of Alexander tied vnto two trees and torne in peeces. *Plutarch. in vita Alexan.*

Also let all traitors learne by Philoctetes his punishment what shalbe rheir payment: who being the companion of Hercules, after his death had his arrowes, and it being deliuered by Oracle that Troy should not be ouer come vntil the Græcians had those arrowes: They sent to Philoctetes for them, promising him great rewardes. At the first Philoctetes knowing that it would be the destruction of his country, denied to deliuer them, but at length with greedines of gaine, he was contented to bring the arrowes vnto the Græcians, wherewith he being ready to goe, one of them fell on his foote, which did so fester, that it brought him to exceeding great payne in all his lims, and did endaunger his life. Such is the fortune of all such (as seeke for lucres sake) the subuersion of their natiue country: either to be wounded with their owne weapons as Philoctetes was: or to be executioners of their own punish-

ment as Andragatius: or to be executed at the commaundement of their enemies, whome they haue betrayed, as Beſſus and diverſe others. Other examples hereof are infinite. For all nations and men of good condition haue hated the traytor though they loued the treaſon, or at the leaſt for the time could be content to beare ſhew of loue, vntill they had donne the ſeruice: according to that which Antigonus ſaid, that he loued thē which did betray, and hated them which had betraied: meaning that he cared no longer for them, then whilſt they executed ſuch execrable facts being a common affection which men beare to wicked perſons, when they ſtand in neede of them: not vnlike to thoſe which haue neede of the gall and poyſon of venemous beaſts. For when they finde it, they are glad & take it to ſerue their turne, but when they haue that they looke for, they hate the cruelty of ſuch beaſts. Euen ſo when our falſe harted countrimen haue donne all they can doe, and much more then they ſhould doe, their reward wilbe, to be reiected as runne-awaies, ſcorned as beggars, hated as falſe, and punniſhed as traytors. And if they ſhould prevaile (which I hope God will preuent) when the Spaniards ſhould ſee (perchaunce) that they could not ſatiſfie their Engliſh complices without their owne preiudice, the next way with them is (according to Machauels rules, wherin they are well read and experienced)

Plutarch. in vita Romuli.

Plutarch. ibidem.

eed) first to delay them, and next to reiect them with scornefull and opprobrious speeches, which is the common course of payment, wherewith our English fugitiues are well inured already in their exile (as they call it) And if that will not serue, then to giue them some Italian entertaynment, or else to cause them to be accused of some notorious crime. With which wicked deuises, the Spaniards are to well acquainted: for they make it their common practises against one another in matters of controuersy, especially whet any great commodity or aduauncement is the cause of contention betwixt them. What hope then should our fugitiues haue to finde better vsage of the Spaniards, thē either they deserue, or the Spaniardes doe affoord one vnto another, and to those which are in subiection vnder them already? Therefore I can say no otherwise of our metamorphised Englishmen, which are become meere Spanish spialls, then one writeth of hypocrites, that they doe *mentiri bonum quod non est, & abscondere malum quod est:* counterfeit the good which is not, & cover the evill which is in deede. For they make shew of religion, and deuotion but they practise cleane contrary purposes, they propose vnto themselues great hope of prefermēt, wher they haue neither any reason or probability to expect it. And it may be said of them as one sayeth of detractors & enuious persons: *Existimant se non efferri posse*

posse sursum, nisi alios deijciant deorsum. They thinke they cannot preferre themselues, vnlesse they hurt their country.

Let therefore our discontented countrymen call home their wandring thoughts and vaine expectations: let them followe the Lacedemonians as a patterne of pietie: who (after they had receaved Lycurgus his lawes) were drawen vnto such mutuall loue, that they neither would nor could liue alone, but were as men incorporated into one body, alwaies together like the bees about the master bee, in a continuall loue and desire to searue their country, to win honor, and to advaunce their common weale. And let them at the last come home with the prodigall sonne bringing with them sorrowe, submission and repentaunce for their former offences: And with Noah his doue, after they haue passed over the waters of strife, rerurne into the Arke of rest, carrying the Oliue leafe of peace in their mouthes. So may they (no doubt) find fauour with her Maiesty, and mercy at Gods handes, with whome there is *misericordia inter pontem & fontem.* But if they persist in their wicked purposes, or come home like the Rauen, bringing with them nothing but a deuouring appetite, and imitate the filthy Camell, which never delighteth to drinke, before he trouble the cleare water, then let them knowe that euery good subiect will be ready to imbrace

Plutarch. in vita Licurgi.

Gen.c.8. ver.11.

Ibidem

Plin. nat. Hist. lib. 8. cap. 18.

imbrace that honorable reſolutiõ, which a moſt worthy noble-man lately deliuered at the triall of certaine ſeditious perſons: That if there were any ſuch, „
that did or would goe about to perturbe the com- „
mon peace of this common wealth, he for his part „
would implore no other ayde to withſtand them, then „
the fauour of God, the iuſtneſſe of his cauſe, and the „
goodneſſe of his ſword, „

FINIS.